THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame*" (PROVERBS 10: 5).

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A CHARACTERISTIC OF THE PROPHETIC GIFT.

BY PRESIDENT HYRUM M. SMITH.

(*Continued from page 326.*)

When David, the great king and the anointed of the Lord, who did right before God in all things save one, turned aside from righteousness, the Prophet Nathan did not hesitate to enter into his august presence and boldly declare the displeasure of the Lord. The Prophet put forth this parable unto David:

"There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised

me, and hast taken the wife of Uriah the Hittite to be thy wife" (II. Sam. 12: 1-10).

Now mark well these sayings of the prophets:

"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years" (Isa. 38: 1-5).

Again:

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the twoleaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me; seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 45: 1-9).

This is from Jeremiah:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken" (Jer. 6: 16, 17).

"Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause

you to dwell in this place, in the land that I gave to your fathers, for ever and ever" (Jer. 7: 2-7).

"Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness" (Jer. 13: 15-16).

Hear the word of the Lord through Ezekiel:

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Ezek. 18: 20-30).

Not only did Daniel, a captive in Babylon, stand humbly before Nebuchadnezzar and by the gift of prophecy make known unto him the dream and the interpretation thereof, in which was shown the destiny of his, and future kingdoms, but he also bravely declared the interpretation of the king's second dream which set forth that he should be driven from men to dwell with the beasts of the field, and eat grass as oxen, until such time as he should come to know and acknowledge that the Most High ruleth in the kingdoms of men, and was a greater king than he, and that His kingdom was a greater kingdom than that of Babylon.

After Nebuchadnezzar, came Belshazzar to the throne. He made a great feast to a thousand of his lords. He commanded that the golden and silver vessels which his father had taken out of the Temple at Jerusalem be brought, that he, and his princes

might drink therein. This was done. They drank wine from these sacred vessels, and at the same time praised their gods of gold and of silver, of brass, of iron, of wood and of stone. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another" (Dan. 5: 5, 6).

The wise men, astrologers, and soothsayers failing to make known the meaning of the writing, "the king was greatly troubled, and his countenance changed, and his lords were astonished." The queen comforted him, and reminded him of Daniel who had interpreted his father's dreams. "Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee" (Dan. 5: 13, 14).

The Prophet proceeded to relate what had befallen Nebuchadnezzar, and then said:

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drank wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians" (Dan. 5: 22-28).

(TO BE CONTINUED.)

ATTENDING MEETINGS.

MANY possess the erroneous opinion that they can be just as near God if they neglect religious services, as if they attend their meetings. "We can think of God, read His written word, and at our own fireside reflect upon His goodness," they say.

The commandments of the Lord were given for specific purposes, many of which we do not fully comprehend; but whether we understand the reason or not, the commandments were given to be obeyed, and upon obedience to the laws depend the blessings

of the eternal Father, while neglect and disobedience bring forth their train of disappointments.

The Lord has commanded that we meet together often, and promised that wherever a few are gathered in His name there He will be in the midst of them. He set the example of meeting for instruction in the divine will, and for the partaking of the sacrament, while He labored in the flesh. And after He ascended into heaven, the apostles used public meetings as a means of getting divine truths before the people, as well as to strengthen the faith of those who already were "fellow-citizens with the saints, and of the household of God."

As the apostles sat at the Lord's supper, "He took bread and gave thanks and brake it and gave it unto them," and "likewise also the cup after supper," telling them that they should eat of the bread and drink of the cup in remembrance of His atonement. His commandment is that all should show their remembrance by this means, and He has promised that if they keep His commandments, they "shall always have His Spirit to be with them."

Those who neglect their meetings deny themselves this sacred privilege of witnessing unto "God the eternal Father that they do always remember Him," and, consequently, cannot lay claim to the blessing of "always having His Spirit to be with them," for they have disobeyed the divine command to partake of the sacrament. The blessings of the Spirit come only through obedience.

The blessing of the Spirit is the greatest blessing that can come to any man. It is the fountain of all blessings, each being but a manifestation of the Spirit. This blessing comes by keeping the commandments of the Lord, which include the witnessing through partaking of the bread and cup that we "do always remember Him," and by no other means.

In order to draw near the Lord we must understand Him; we must know something of His personality, of His mind and will, and of His purposes concerning us, for it "is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent." Be this knowledge ever so desirable and we ever so wise; no matter how earnestly and diligently we strive by our own powers, we will never know these things, for "the things of God knoweth no man, but the Spirit of God," and unless we are possessed with "the Spirit which is of God," we will never "know the things that are freely given us of God."

The Scriptures should be freely and studiously read. They should occupy a much more popular place in the family reading course than, I fear, is the rule in the vast majority of cases, and great good would result from the practice of gathering the family in a circle about the fireplace and there reflect upon the writings of divinely inspired men through whom God has made known truths for our salvation; but my observations lead me to believe that those who neglect their meetings are also very neglectful of

this other duty of searching the scriptures for the truths of eternal life. They have just grasped at what would be a desirable condition in the home to use as an excuse to cover up what they themselves realize to be an error; knowing when they make it that it, like the duty they wish to avoid, will be shamefully neglected, if not entirely forgotten.

Paul's caution to the Ephesian elders, that they take care of themselves and also feed the Church of God over which they had been made overseers by the Holy Ghost, was for protection against the "grievous wolves" which he knew would enter among them and devour their faith and drive away the spirit they possessed. This sad condition would be fulfilled after Paul ceased to personally teach them, and even some of those who had been instructed by this inspired apostle would "speak perverse things to lead away disciples after them"; but while Paul was with them, "declaring unto you all the counsel of God," they were safe from the wolves, both from without and from within. These people had the written word to guide them, even the writing of their dearly beloved Paul, at whose parting from them they shed tears, but Paul knew that they would soon be devoid of the Spirit, and that their dependence upon the dead letter would result in death to their faith. They would be food for "grievous wolves." The same apostle told the Roman saints that it was necessary that preachers teach them that they may believe and call upon the name of Jesus Christ. The place for people to hear these preachers is at meeting, both from the necessity of one being the instructor of many, and the nature of the ordinances as well as the fact that God has commanded His people to meet often. The Corinthians were given a lengthy article upon the many spiritual gifts and their place and value, being advised "to desire spiritual gifts." Each of the gifts have a special place in the economy of God, and have related values for the promotion of His work, and for the joy and salvation of mankind. Naturally, he who would desire spiritual gifts would desire the greatest. According to the Apostle Paul, this is "that ye prophesy," for "he that prophesieth speaketh unto men to edification and exhortation, and comfort." This is the use of prophecy, that the word of God be given unto His children that they may know the path back into His presence. He always sends His preachers to perform this labor whenever He recognizes a people or church upon the earth. Christ sent the apostles to "teach all nations" that they should "observe all things whatsoever I have commanded you." "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." So it is with His authorized teachers to-day. Surely if God is so considerate of us as to endow men with this and other wonderful gifts for our benefit, and commands that we meet to receive those gifts, we are left without any excuse, save infirmities or lack of meeting places, for neglecting our meetings, and no

matter what we may do in and of our selves, it will not compensate for this disobedience.

And not only should we attend services, but, "inasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church." It is the duty of every member of the Priesthood to prepare himself by prayer and study to carry the message of truth and light, to cry repentance to those in darkness, and to edify his fellowmen. Nor are the sisters free from the responsibility of "giving a reason for the hope that is within them."

It is the prayer and wish of a brother that all mankind, the Latter-day Saints in particular, seek the Lord, attend their meetings, and receive the spiritual food there given through the instrumentality of His authorized servants, that the "grievous wolves" be kept from the door of the "household of God," that its inmates progress in His word until they become perfect "even as our Father in heaven is perfect." This prayer will be answered when saints obey God's commands, in reward for which He has promised that "they shall always have His Spirit to be with them."

Norwich. WILLIAM WERRETT, JR.

PROVIDING LIGHT.

A TRAIN was sweeping along in the bright sunshine, when an attendant passed through the cars and lighted the lamps. The passengers wondered why this should be done at midday; but while they were talking about it, asking what it meant, the train plunged into a long, dark tunnel. Then all understood why the lamps had been lighted back there in the sunshine. This providing of light in advance prepared for the gloom in the tunnel's deep night. This illustrates what God's words stored in the heart do for us when our path suddenly bends into the darkness. * * * He who in the sunny days has not made the divine promises his own, when trouble comes has no comforts to sustain him. But he who has pondered the holy word and laid up in memory its precious truths and assurances, when called to pass through affliction has light in his dwelling.—J. R. MILLER, in "*The Glory of the Commonplace.*"

FINISH every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and aspirations to waste a moment upon the yesterday.—*Emerson.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 3, 1915.

EDITORIAL.

THE DAY OF THE LORD.

THE Prophet Joseph Smith, in a discourse delivered at Commerce, Ill., on June 2nd, 1839, said, among other things: "The signs of the coming of the Son of Man have already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed * * * I testify of these things, and that the coming of the Son of Man is nigh, even at your doors."

Anyone who reads the history of the world for the last seventy-five years, or since this prophecy was uttered, will be struck by the fulfilment of it. In 1846 to 1863 Europe and America were devastated by cholera. Men and women in both countries died by the thousands. In 1865-75 another severe outbreak of that epidemic occurred, and in 1884-85 France, Spain, and Italy were visited by the same angel of death. Science is doing its best to combat disease of all kinds, but it is helpless against many of its forms. Within the memory of most of us, influenza has swept the world from one end to the other several times. The bubonic plague has appeared in many places and slain its victims. Diseases not classed as epidemics have also spread with fearful rapidity, in spite of medical science. Among these are consumption and cancer, which destroy many human lives every year, everywhere. The prophecy quoted has been fulfilled to the letter. No less remarkably has the prediction concerning war become true. The Crimean war broke out in 1854, after Great Britain had been at peace with Europe for forty years. Then, in 1861, the American Civil war began in South Carolina, as foretold by the Prophet Joseph in 1832, and since then nearly every part of the world has been under fire at one time or another, while the present titanic struggle bids fair to become universal.

In the sermon quoted, the Prophet Joseph also said that the time would come when "no man will have any peace but in Zion and her stakes." War would become general in the world. He continued:

"I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers."

This may not yet have come to pass literally, but what God has spoken will be fulfilled. We quote again:

"I saw armies arrayed against armies; I saw blood, desolation, fires. The Son of Man has said that the mother shall be against the daughter, and the daughter against her mother. These things are at our doors."

The Prophet did not know, he said, how soon all this was to take place, but he called attention to a revelation which reads, "Ye shall not have time to go over the earth until these things come." The elders should not have time to warn all the nations before the calamities were due. "It will come," he added, "as did the cholera, war, fires, and earthquakes, one pestilence after another, until the Ancient of Days come; then judgment will be given to the saints."

The present world war, then, is one of the calamities predicted by the great prophet of this dispensation, as preceding the coming of the Son of Man and the Ancient of Days, the ancestor of our race. The fulfilment of that prediction is all the more remarkable because for the last fifty years, or more, the peace propaganda in the world has been so strong as to cause many wise men to say, with great confidence, that there would be no more war between civilized nations. If anybody, a month ahead of time, should have predicted war between the powers of the triple alliance and the triple entente, he would have been considered foolish. Militarists themselves told the world that they wanted armies and navies in order to maintain peace. Peace was their great concern, they said; not war. And all over Europe and America, and in far-away Japan, peace societies multiplied. Peace congresses have been held annually for many years in England, America, France and other countries, and leading statesmen, financiers, literateurs, and men and women in all walks of life, and of all nationalities, have met to listen to peace addresses, pass peace resolutions, and clamor for arbitration and the abolition of armies and navies. One would almost have been justified in asking, whether the Prophet's prediction concerning a universal war could be fulfilled; whether another great war were possible. But, behold! in the midst of all this peace talk, the thunderbolt fell as from a clear sky, and the war flames leaped from land to land, enveloping Europe and threatening to become a world conflagration. The prophecy of the Prophet was fulfilled. Or, as Paul writes to the saints in Thessalonica: "The day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them * * * and they shall not escape" (I. Thes. 5: 2, 3).

What will further come of this gigantic death struggle, in which millions are arrayed against millions and all the resources of wealth, industry, and advanced science have been enlisted in the service of destruction, we do not know. Whether the war will close as suddenly as it began, or it will continue until Europe is devastated, as it was after the thirty-years war in the seventeenth century, or the Napoleonic wars at the beginning of last century,

time alone can tell. Whether it will bring in its wake famine and pestilence, God alone knows. But it is certain that the coming of the Lord is nearer than many people suspect, and that there will be calamities until His appearance, for the Prophet Daniel tells us that when the time comes that Michael, who is the Ancient of Days, our father Adam, shall "stand up" for the children of Israel, that is, to deliver them from bondage and gather them in the land of their fathers, then "there shall be a time of trouble, such as never was since there was a nation" (Dan. 12: 1). That is the time of which the Prophet Joseph testified. And that is the reason why he pointed to Zion as the land of safety. "I prophesy," he said, "that that man who tarries after he has an opportunity of going will be afflicted by the devil. Wars are at hand; we must not delay, but are not required to sacrifice * * * When wars come, we shall have to flee to Zion." When the Prophet Joseph delivered this address, militarism did not have the hold upon the nations it has to-day. But he foresaw what would come. And now it is literally true that in the land of Zion alone is there escape from the iron grasp of military servitude.

Hear, then, the midnight cry: "Behold the bridegroom cometh." Let us wake up and put our lamps, or torches, in order. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25: 13).

J. M. S.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester annual conference was held in the Co-operative Hall, Downing Street, Manchester, Sunday, May 23rd, 1915. There were present: President Hyrum M. Smith of the European mission; Elders Arthur L. Beeley and G. Merlin Southwick of the Liverpool office; Elder Francis O. Vernon of the Hull conference; Elders William H. Hillyard and Earl S. Harper of the Leeds conference; Elder William C. Whyte and President A. Hulme Nebeker of the Liverpool conference; President Charles A. White and ten traveling elders of the Manchester conference.

The morning session commenced at 10:30 by singing, "High on the mountain top," under the direction of Harry S. Peart. Prayer by President A. Hulme Nebeker. Continued by singing, "The happy day has rolled on."

The sacrament was administered by Elders Peter J. Petersen and Oscar J. Bennion, assisted by Elders Austin B. Hunter and Daniel Beck.

President Charles A. White spoke a few words of welcome.

Elder Austin B. Hunter then addressed the congregation. He showed that the teachings of "Mormonism" were simple and corresponded with the teachings of Christ. The churches of the world, he said, may have magnificence, but they lacked authority.

Elder Daniel Beck bore his testimony to the truth, and spoke of the influence it had had upon his life.

Elder Oscar J. Bennion explained general and individual salvation. The former, he said, was for the whole human race. The latter depended upon the individual efforts to comply with the laws of God. He emphasised the importance of the first principles of the gospel, particularly faith.

The congregation joined in singing, "Rock of ages."

Elder Charles L. Carlisle explained that after complying with the first principles it was necessary that we continue to grow in grace and knowledge. It is the privilege of all who have received the Holy Ghost to receive revelation, which is just as essential now as at any other time.

Elder Richard H. Toolson, who was the last speaker, enlarged upon the subject of revelation. It is the foundation of true religion, and is necessary for the guidance of the members of the Church.

Closing hymn, "The Spirit of God like a fire is burning." Benediction was pronounced by Elder Samuel F. Nicholls.

The afternoon session began at 2:30 by singing, "Prayer is the soul's sincere desire." Prayer was offered by Elder William H. Hillyard. Continued by singing, "How firm a foundation."

Elder Irvin Call read the names of the general and local authorities of the Church, who were unanimously sustained by the congregation.

A selection was rendered by the Harry S. Peart quartette.

President Charles A. White then spoke on the subject of eternal life. He showed that two conditions were implied in an eternal life, (1) continuous existence in time, (2) perpetual growth in faith and power and knowledge. From the teachings of Christ he showed that the requirements for one desirous of inheriting eternal life was this: "To love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself."

President A. Hulme Nebeker spoke of the importance of there being unity among the members of the Church. Each one had his part to perform, and should be considered by the rest as important in performing that part. No member had the right to say to another, "We have no need of thee." He encouraged the saints to be patriotic and loyal to their religion.

Sister Ada Duxbury rendered a solo entitled, "Nearer, my God, to Thee."

Brother Benjamin R. Birchall, the next speaker, said that he was pleased to be with the saints in Manchester once more. There are, he said, two great surprises awaiting us when we pass into the next world. The first will be when we look for the first time upon eternity; and the second will come when we recognize, with our additional light, what Christ has done for us, and how little

we have done for Christ. He encouraged the saints to treat the principles of the revealed gospel reverently, and put their whole souls into the work.

A vocal solo was rendered by Sister Lizzie Gleaves.

Elder Arthur L. Beeley took up successively the several theories advanced by the world explaining the origin of "Mormonism," and very successfully showed wherein each one of them is false. The only way that the marvelous work of "Mormonism" can be accounted for is by granting what it claims for itself—divine origin. The ancient ruins of South and Central America prove that an advanced civilization at one time existed there, which was undoubtedly that of the Nephites. We must judge "Mormonism" by its fruits, and if we do so, we must admit that the instigator of its principles was in harmony with the Divine. The few unimportant errors in grammar and style in the Book of Mormon do not affect its truths; they are the mistakes of Joseph Smith, just as the weaknesses in the ancient Scriptures are those of the prophets.

Closing hymn, "Israel, Israel, God is calling." Prayer by Elder Earl S. Harper.

The evening session commenced at 6:30 by singing, "What was witnessed in the heavens?" Prayer by Elder William C. Whyte. Singing, "Come all ye sons of Zion."

Elder Rao B. Dunford said the gospel teaches honor toward our fellowmen. It is both practical and spiritual. The gospel is practical in making the desert blossom as a rose, and the establishing of schools, colleges, relief societies, etc. The spiritual life had been developed correspondingly.

The Harry S. Peart quartette rendered a selection.

President Hyrum M. Smith said he was thankful to be present. After hearing the testimonies of the elders we should ponder them over in our minds. He wished to convey the thanks from Sister Ida B. Smith to the sisters for the splendid work done the past winter for the soldiers. We should, he said, pray at all times in family gathering and also in secret. We should learn to keep the covenants we have made with the Lord. Remember the responsibility that we have resting upon us. We should try and get to meeting and renew our covenants with the Lord, by partaking of the sacrament. We should be sure that we are worthy, for he that partaketh unworthily "eateth and drinketh damnation to himself." We are also under obligation to pay our tithes and offerings. Then there is the Word of Wisdom, for, to one who is trying to live his religion, it is a pleasure to keep this law. God has never asked anything from man that he cannot give, or do. The Latter-day Saints have a message for the world, which will achieve the desired results. The test has been applied from all sides, but has had no effect. The learned men have attempted to belittle the teachings, and the ignorant have done their part, but the effect

has been that all charges have been successfully met. All the world has attempted to overthrow the Church; but all has been in vain. The gospel comes not only by word, but also by power. The world contends that revelation is not necessary; that prophets and apostles are no longer needed; but they cannot give proof to this effect. He testified that the gospel as taught by the Latter-day Saints is the gateway into the kingdom of Christ.

A solo, "If with all your hearts" (Elijah), was rendered by Brother Walter Roberts.

Elder G. Merlin Southwick congratulated the members of the Church for having had the moral courage to accept the unpopular religion presented by the "Mormon" missionaries. He said that through the atonement of Christ all mankind have been redeemed, and also the means provided whereby they may gain salvation in the celestial kingdom of God. This is to be accomplished by obedience to the principles presented by the Son of God and by a willingness to sacrifice all worldly ambitions, if necessary, and follow Him. Those who have accepted Christ with a view of gaining more of this world's goods have been the first to renounce Him, while those who affiliate themselves with Him because of their love for the truth, have suffered all things for righteousness' sake and are truly the humble and meek of the earth.

Conference closed by singing, "Onward, Christian soldiers." Benediction by Brother Walter Roberts.

On Saturday, May 22nd, 1915, at 7 p.m., a Priesthood meeting was held, at which each elder gave a report of his labors, and also received good advice and counsel from President Hyrum M. Smith, Elder G. Merlin Southwick and President A. Hulme Nebeker.

IRVIN CALL, Clerk of conference.

THE BROTHERHOOD OF MAN.

How significant is this word "brotherhood," for it oversteps nationality and throws down racial barriers of caste and clan. The fraternal union of man! The world has been moving toward this desired haven of humanity for years, and is still moving forward, although circumstances and events would seemingly give this statement the lie. But the gods are surely teaching this lesson, and when the brain of the plebeian becomes plastic enough to receive these things, then shall the nations rise up and demand its recognition. Not the diplomats of a nation, but the nation itself; for it will be the *vox populi* that shall demand it, and they will demand it in the name of the father God. This is the melting pot of human sympathies. One touch of the *frater* spirit makes the world one.

That one man lives on one side of a border line, and another on the other, is no reason why they should spring at each other's

throats. Although my good mother gave me birth in England, that is no reason why I should desire to kill a Teutonic brother.

Superficial fraternalism withers when nations are on the war-path. Mason slays the Mason, the Oddfellow his fraternal fellow.

How providential is it, that the God of heaven foresaw this state of affairs, wherefore He called His chosen people out of the fracas of nations. Very few Latter-day Saints are engaged in slaying their fellows in the flesh. They would rather gather them in their arms and print the kiss of peace upon their lips. The "mills of God" are surely grinding; the heart of man is being prepared for the truth. War has been a painful necessity, and "good" will, without a doubt, come out of evil.

This war has given prohibition of vodka to Russia. It has given to the Jew the right of citizenship in that country. It has driven home the fact to England that the drink demon is a greater destroyer than war.

The "brother" is greater than the "patriot." Patriotism is sometimes born at the martial sound of drum and fife; but the spirit of "brotherhood" is fostered by the peaceful communion of the Spirit. "Brotherhood" is a world-word. Neighbor-love was taught by the Christ, and this love will bind the world as with a band of hearts.

The hell-hounds are loose now, but they shall be bound, and "peace like as the dews of heaven" shall rest upon the nations, and the brotherhood of man will be established—and the fatherhood of God will be recognized—and the children of men will worship intelligently the God of Abraham, Isaac and Jacob, and dwell in unity and peace.

Shelley, Idaho. AUBREY PARKER.

CHRONOLOGY OF THE WAR.

May 1.—Dunkirk again shelled by a concealed gun. A series of small affairs took place in the neighborhood of the Galloper and North Hinder lightships. During the forenoon the British destroyer *Recruit* was sunk by a submarine. The trawler *Columbia* was sunk by two German torpedo boats. The British destroyers *Laforey*, *Leonidas*, *Lawford*, and *Lark*, chased the two German vessels, and after a brief running fight sank them both. The American oil-tank steamer *Gulflight* torpedoed off Scilly Islands.

May 3.—Germans and Austrians cross to the right bank of the Donajec. Desperate fighting at Tukhoro Bietch. A number of Hull and Grimsby trawlers sunk by submarines. British and French fall back at Ypres. Advancing Germans repulsed near Beauséjour.

May 4.—Turks driven from their positions in the Gallipoli peninsula. The British chancelor, Mr. Lloyd George, announces that the war, the past eight months, has cost £360,000,000, including £59,279,000 ad-

vanced to the colonies and allies; and that it now costs, on the average, £2,100,000 a day. If the war lasted twelve months longer, Great Britain, he said, would have to raise £1,132,000,000.

May 6.—The Liverpool steamers, the *Candidate* and the *Centurion*, torpedoed. Germany proclaims the annexation of Belgium.

May 7.—The *Lusitania* torpedoed and sunk near Kinsale. 1,450 lives lost, among whom were Americans, Greek, Scandinavians, Mexicans, Hollanders and Italians, as well as British. Two Vanderbilts and Mr. Charles Frohman are among the missing. Indignation all over the world on account of this wholesale assassination.

May 8.—The United States government instructs the Ambassador in Berlin to ask Germany for a report of facts concerning the *Lusitania*. Germans claim to have occupied the City of Libau.

May 10.—Zeppelins drop bombs over Southend, thirty-five miles from London. Rioters in Liverpool wreck about fifty shops, supposed to be owned by Germans. Serious riots in London.

May 12.—H. M. S. *Goliath* torpedoed in Turkish waters. Five hundred lives lost. Two Turkish gunboats and a large transport sunk by the British submarine E14.

May 13.—Germans reported successful in West Galicia, where the Russians are falling back. In the trans-Dniester districts the Germans are reported in retreat. The critical struggle of the war is raging from Arras to Ypres, on the western battle line. The French claim brilliant successes north of Arras, in the capture of trenches, earthworks, and a fort. The British report success east of Ypres.

May 14.—The United States government, in a note on the *Lusitania*, demands that the German government cease submarine attacks on merchant vessels, and maintains the right of American citizens to travel unmolested on the high seas.

May 15.—Russia announces that, though her forces were compelled to retreat in Western Galicia, on the Dniester they drove the Austrians across the Pruth and captured twenty thousand prisoners.

May 16.—The British break through the German lines between Richebourg l'Avou and Festubert on a two-mile front.

May 17.—A Zeppelin that attacked Ramsgate chased off by aircraft.

May 20.—Italy decides to join the triple entente against Germany and Austria, because this country, by attacking Servia, adopted a program diametrically opposed to the interests of Italy.

May 21.—The French capture some trenches in the Argonne. Desperate fighting on the left bank of the Vistula. Germans cross the San and bombard Przemysl. Russians advance in the Shavli region.

May 24.—Italy declares that a state of war with Austria exists. Austrian aeroplanes bombard Venice. An Italian destroyer raids Porto Buso. Austrian torpedo-boats repulsed between Porto Corsino and Ravenna. Russians announce that the Germans and Austrians are being turned back on nearly all points on the Russo-German frontier. The Germans penetrate the British lines east of Ypres, by the aid of poisonous gases.

May 26.—The American steamer *Nebraskan*, from Liverpool to Delaware Breakwater, torpedoed off the Irish coast. Efforts are made to get her to port.

May 27.—H. M. S. *Triumph* torpedoed in the Dardanelles. Zeppelin drops bombs on Southend.

May 28.—Eighteen French aeroplanes drop bombs on a German explosive factory. H. M. S. *Majestic* torpedoed in the Dardanelles. The British submarine E11 goes into the Sea of Marmora, torpedoes a Turkish transport, drives another into harbor and attacks a vessel at the Turkish arsenal. Admiral Sir Henry Jackson succeeds Lord Fisher as First Sea Lord.

May 29.—Russians take the aggressive in West Galicia. An Italian force lands at Rhodes.

May 30.—Germany, in a note replying to the note of the United States regarding the *Lusitania*, alleges that the *Lusitania* was an armed auxiliary cruiser; that she carried Canadian soldiers and ammunition for England; that the loss of life was due to the explosion of the ammunition carried, and demands an investigation of these alleged facts before further negotiations.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Turkish baths at Northampton (Birmingham conference), on Sunday, May 23rd, 1915, when four souls entered the fold of Christ. Elders Sidney R. Godfrey and Gerald R. Eldredge officiated.

Service of Song.—The Leicester branch choir rendered a sacred song service on Sunday evening, May 16th, 1915. This is the second of the kind. Elder Frank Wheatley, who leads the choir, says these services are very much appreciated both by saints and those not belonging to the Church. "Our congregation," he writes, "last Sunday was very large, and about half of those who attended were non-members, and about twelve out of the number had never before attended a 'Mormon' meeting."

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